The Precious Blood

A SERMON

BY

REV. D. MACLEAN

22 SIDNEY STREET
CHARLOTTETOWN, P. E. I.

1909

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the Precious Blood of Christ."—1 Pet. 1:18, 19.

The Precious Blood

A SERMON

BY

REV. D. MACLEAN

225 SIDNEY STREET

CHARLOTTETOWN, P. E. I.

1909

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the Precious Blood of Christ."—1 Pet. 1: 18, 19.

BT590
B5
M35
1909

The Precious Blood

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter 1: 18, 19.

The precious blood of Christ is a grand and glorious subject. The saints on earth love to think and speak of it; the saints in Heaven sing of it forever and ever. It is their theme in glory. The blood gave saints their fitness for Heaven; they washed their robes and made them white in the blood of the lamb; therefore are they before the throne of God, and serve Him day and night in His Temple.

In this paper we will consider the efficacy of the Blood of Christ. The subject is most important, and cannot be exhausted for it is infinite, being Divine. It is the Blood of God; hence its infinite power and efficacy. May Christ be our instructor, and the Holy Ghost enlighten us, that the words written may be true, appropriate and useful. The Lord is able to use the work of the humblest of His servants to produce conviction of sin, conversion of souls, and the glory of His name The prayer of the author is that God our Heavenly Father will grant a rich blessing upon this little pamphlet; kind reader, let this be your prayer too. We need rich blessings, and the Lord is able and willing to grant us such. Let us then pray for a rich blessing.

I have treated justification and redemption by the Blood of Christ under one head; and the cleansing

and sanctifying Blood under one head, to prevent bewildering the reader with too many divisions of the subject, and as agreeing in their results. Although I have not the third division of my discourse in the words of my text, yet it is included in the efficacy of the precious Blood of Christ, that cleaneth from all sin, and therefore appropriate.

The following are our divisions:

I.—The Blood of Christ Shed.

II.—Redeemed by Christ's Blood.

III.—Cleansed from Sin by the Blood.

IV.—What the Blood will Accomplish.

I.—The Blood of Christ Shed.

By breaking God's command, man forfeited his own life and God's favor. Our lives are all forfeited because we have sinned against God. Man died spiritually in the day he eat the fruit of the forbidden tree. That very day he lost communion and favor with God, and became God's enemy; and the justice of God cried that very day for vengeance upon the transgressor, and it is crying still, and will cry to the end of time, for vengeance upon every unpardoned sinner. God's justice cannot be set aside; but must alight on the sinner, or on a substitute which God accepts. Man as fallen is ruined, guilty and condemned already. He is lost and away from God: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" Jno. 3:36. The unbelieving sinner is unpardoned, and the wrath of God is abiding upon him; he is also con-

demned already; and if God cuts the slender thread of his life, he will open his eyes in hell and be in torments forever. But God in his mercy showed man a way of returning to His favor. An animal was slain; its blood shed and its body burnt with fire. The shedding of blood commenced in Eden, where sin commenced. In this the death and sufferings of Christ were foreshadowed. The fire that fell upon the dead body of the slain animal meant the wrath of God that must fall upon the sinner or upon some one in his place. God by this was teaching man that he had accepted substitution for him and that there was forgiveness through the shedding of blood. The animal's blood was all removed from its body and this was the proof of its death. The soul that sinneth it shall die: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

When God gave His Law to Moses on Mount Sinai, He gave rules and regulations with reference to the use of the blood of animals killed for sacrifices. The Old Testament, the Law of Moses, was dedicated with blood.

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool and hyssop, and sprinkled both the Book and all the people, saying, this is the blood of the Testament, which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacles, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Hebs. 9:19, 22.

All mankind sinned and fell with Adam in the first transgression in Eden. We are all little grains of Adam the sinner.

All mankind, having sinned, became guilty before God, forfeited their lives and liberties; but God willing to show mercy, proclaimed a covenant of grace to be administered typically under the Old Testament by the shedding of blood and taking away the life of an animal. Moses first spoke every precept according to the law. He declared to the people the duties required, the rewards to be given, and the punishments to be inflicted, and then asked their consent to the terms, which they willingly gave. God was willing to grant them His favor; but not without the shedding of the blood of an innocent creature, and sprinkling both the Book of the law and all the people with the blood. (The word testament is used in the same sense as covenant. They are but different translations of the same Greek word. The word testament is only used in the New Testament; Covenant in both Old and New Testament.)

The Book of the law represented God. We see that both the Book and all the people were sprinkled with the Blood. This sprinkling of the Blood was to ratify the covenant. There could be no covenant between God and man but for the Blood of Christ which was shed. We are made nigh unto God by the precious Blood of Christ. To be brought into a covenant relationship with God is a glorious privilege; and we could not be brought into this happy state by any other means. Christ hath made peace between us and God the Father by the Blood of the Cross.

Under the law almost all things required to be purged with blood. Now the blood of bulls and of goats could not remove or take away sin. In these things of themselves there was no power to remove sin and uncleanness. All their virtue arose from their typifying the precious Blood of Christ, which He was to shed, and which He shed in the fulness of time. "For if the blood of bulls and of goats and the ashes

of an heifer, sprinkling the unclean, satisfieth to the purifying of the flesh, how much more shall the Blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"—Hebs. 9:13, 14.

Defilements were contracted under the law in various ways, one was by touching a dead body, or a bone of a dead body, or a grave, whoever did so was defiled, that is, he was ceremonially unclean and by his uncleanness cut off from the congregation of the Lord. He would defile the sanctuary by coming into it or approaching it; and his coming presumptuously would be death. But there was a way of purification. When the water of separation was applied, he was pronounced clean, and could join in the services of the sanctuary. There were many other ways of contracting defilement (see Leviticus 12, 16; and Numbers 19.) Sin is defiling, and separates us from God and from communion with Him; and, ere we return to God and His favor, our sin must be separated from us. The water of separation was made up of the ashes of a red heifer put into a glass of spring water, and sprinkled on the unclean. Numbers 19:17. It was called the water of separation because the defiled person was separated from the congregation of the Lord by his defilement. The ashes of the red heifer signified the glorious merits of Christ, which have come to us by His death and sufferings, and the running water the glorious work of the Spirit in quickening souls and purging away sin; yea, the sprinkling of the precious Blood of Christ that speaketh better things than that of Abel. We are like our ancestors full of the leprosy and defilement of sin, and nothing will do us good but the cleansing blood and the life-giving Spirit, which also sanctifies and purges away sin.

By complying with the requirements of the ceremonial law, ceremonial defilement only was removed;

the sin remained; and yet there was a great benefit in complying with God's requirement in the Old dispensation. It removed ceremonial defilement, which, if not removed, would have ended in moral defilement and actual sin. But far greater is the efficacy of the Blood of Christ, which is Divine, and purges the conscience from dead works, that is sinful works. "Sin, when it is finished, bringeth forth death," Jas. 1:15. Sin is the progenitor of moral and spiritual death in the soul. It is a defilement of the soul, and there is no power that can remove it but the Blood of Christ. The shed blood was the proof of the animal's death, so Christ's shed Blood was the evidence of His death. When Christ hanged upon the cross, a soldier pierced His side with a spear, and forthwith came there out blood and water, Jno. 19:34. Thus was the Blood of Christ shed. Now Christ is a testator. He left a will and an inheritance. He is the heir of all things; and believers in Him have become heirs with Him, heirs of God and joint heirs with Christ Jesus to the inheritance that is uncorruptable, undefiled and that fadeth not away. A will or testament is of no force so long as the testator liveth; for he can change it any time; but after his death his testament is of force and the inheritance it conveys to the heirs becomes their property. Christ by His obedience, death and sufferings purchased an inheritance for us. He died and entered Heaven on our behalf, and by His precious blood the covenant of grace is forever sealed. It is sure, steadfast, and immovable forever. His testament is sealed with His own blood, and is in full force. And if we want proofs of this, behold the blood which He shed; see it by your faith. If we believe in Christ, we must believe that He died for us and shed His blood for us. He is also the mediator of the Covenant of grace, and will see that everything will be fulfilled with grand advantage to the Church, which is His Mystical

Body, and which he will bring home to glory.

There were two dispensations of the Covenant of Grace, that under the Old Testament, and that under the New. Moses was the Mediator of the Old Testament Dispensation, which was but temporary, and unstable, and passed away. Still Moses was but a servant in all these things. This dispensation was dedicated with the blood of bulls and of goats. On the great day of Atonement the blood was sprinkled on the mercy seat and before it, and on the horns of the altar. Under the law we see blood everywhere in the Tabernacle and Temple. Without shedding of blood there was no remission of sin. All the efficacy of the blood of bulls and of goats arose from their being typical of the blood of Christ.

But the New Testament Dispensation, or the Covenant of Grace, of which Christ is the Mediator, is ratified with His precious Blood, which has all efficacy in itself.

In general, washing, cleansing, and purifying are spoken of as efficacies of the blood; and renewing, quickening and reviving as those of the spirit; and sanctification as common to both; but more generally considered as a work of the Holy Spirit. But they agree and are not separate in the glorious work of redemption. The powers attributed to the one are often attributed to the other, and sometimes to the Word, as washed by word, quickened by the word, and sometimes to Christ Himself, who is the channel for the conveyance of all blessings and mercies to us from the Father. The Word of God is spiritual: the words that I speak unto you, they are spirit and they are life. The Blood of Christ is also spiritual: "except ye eat my flesh and drink my blood ye have no life in you." We must be partakers of Christ in a spiritual sense, and by faith, to have life in us.

Unworthy professors will be found guilty of the body and blood of the Lord. The Blood of Christ will be required of those that crucify Him. Those who apostatize from Christ and put Him to an open shame, crucify Him afresh. His Blood will be required of His murderers. "The Jews said, His blood be on us and on our children."—Matt. 27:25.

Christ's body is now spiritual and in glory, in Heaven. We also must be spiritual to be partakers of Christ in a spiritual sense; and so live in the spirit and walk in the spirit. The two great efficacies of the blood are atonement and cleansing, which include all other efficacies. Atonement is by the blood alone. Blood and water issued from Christs side. The blood to atone, and signifying Christ's satisfaction to God's law by dying, and the water the cleansing power of the blood. Blood and water were much used together under the law, and in purging and sanctifying. Christ's sufferings on the Cross were so severe that it affected His heart and blood, and caused His blood to separate into blood and water, the water flowing out into the cyst, or skinny membrane, that encloses the heart, called pericardium. Under such intense sufferings His blood resolved into its constituent elements, a pale watery liquid, and a soft substance of deep red color. This is what occurs, they say, when mens sufferings terminate in a rupture of the heart. That Christ died of a broken heart is most probable, being confirmed by the following passages: "Reproach hath broken my heart."—Ps. 69:20; "My heart is like wax in the midst of my bowels."—Ps. 22:14. Immediately after Christ had expired, a Roman soldier, out of mere wanton cruelty, pierced His side with a spear, running it through the heart of the King of the Jews; and out there came blood and water, or blood mingled with water. The water and the blood that flowed from Jesus side were symbolic, signifying justification and sanctification. But we

generally speak of the blood and water simply as The Blood.

The Blood of Christ is spiritual. "This is He that came by water and blood; even Jesus Christ; not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth. And these are three that bear witness on earth, the spirit, and the water and the blood: and these three agree in one."—I. Jno. 5:6, 8.

These three, the spirit, and the water and the blood agree in witnessing that Jesus is the Son of God; and are united in the same glorious work of preparing the church for glory; the blood atoning, the water cleansing, and the spirit quickening and comforting. But many efficacies are attributed in common to the spirit and the blood, as sanctification, cleansing, &c.

The day Christ's side was opened was the birthday of the church. Then the cleansing fountain was opened up for the House of David and the inhabitants of Jerusalem; for rich and poor, for high and low; that day the rock was smitten and the waters of life flowed out to a perishing world; that day the wells of salvation were opened up. That day the river of life flowed from the throne of God and of the lamb. The streams of the river of life make glad the city of our God. Salvation and joy, and peace and eternal life flowed that day to perishing souls. Through His riven side we can see into His heart by Faith; and see there an undying flame of Divine love, love for us; it is love eternal, and for us. Glory be to the Father and to the lamb slain from the foundation of the world. We who are cleansed with the blood, love Jesus, and cannot die any more. We have eternal life now. Oh! that I could declare the glory of God and of the lamb.

II.—Redeemed by the Blood.

We were redeemed by the precious Blood of Christ. Our primeval ancestors, Adam and Eve sold us into the bondage and slavery of Satan. As sinners we became Satan's lawful captives. There was no way of release but to be bought back. Redeem is derived from Latin—Redimere to buy back or again; and in order to buy us back Christ must shed His blood; He must die. We were dead in trespasses and sins, without either strength or inclination to leave Satan's Kingdom. None but Christ could do anything for us. No angel in Heaven could pay our ransome; no man on earth or in Heaven could undertake for us. All their efforts to save us would prove ineffectual, even if they made efforts for our deliverance. Neither men nor angels are Divine. There is nothing in either men or angels to satisfy Divine justice; and man as a sinner is held by Divine justice until satisfaction is made for him. He cannot be released on bail, both his character and reputation are too bad. His person, both body and soul, must be kept in custody. He is a condemned criminal. But there was none even to pity us; much less to undertake to suffer and die for us. Life was forfeited by us, even our natural life, and spiritual life was not in us; it went with the Fall. There was no way of Salvation but one—that the Son of God should die in our room and stead. This He did; He shed His precious blood upon the Cross of Calvary. Thus He satisfied Divine justice, and paid our ransome. Man proved disobedient to God; and Christ was obedient unto death, even the death of the Cross, the most humilating death. He thus poured out His soul unto death. The efficacy of His death consisteth in His Divine nature. He offered up His body and soul for us as an atoning sacrifice to God; and God the Father was well satisfied.

His law was magnified and made honorable. All that Divine justice could exact was given, and more. The Divine law could only demand the punishment of the offender; it could only lay hold upon man himself. Christ became man, and a substitute for man; and when the law of God laid hold on Him, it laid hold on a Divine person. The satisfaction Christ gave then exceeded man's offence; it more than paid for man's disobedience. Christ magnified the law and made it honorable; man put a dishonor upon God's law by breaking it; Christ upheld it, and gave it great glory.

As the shedding of the blood of animals was the proof of their death, so Christ shed His blood in proof of His death. "The church of God, which He hath purchased with His own blood."—Acts 20: 28. It is then of infinite efficacy, being Divine. It is the seal of the Covenant of Grace. It is precious also because ther is protection under it. As the angel of death passed over the houses of the Israelites, when he saw the blood upon the lintel and side posts of their doors, so he passes over all that are under the protection of the Blood of Christ. But believers only are under its protection; or, in other words, those who are born again only are under the protection of the blood. How is it then, you ask, that the sinner is not cut down at once? I answer, it is because God is merciful and longsuffering. The justice of God is cailing cut it down; it cumbers the ground. But God's mercy in Christ is calling, spare it this year yet, till I manure it, (the Christian compared to a tree in an orchard,) and give it opportunities of bearing fruit. It it bears fruit, well; if not after that you will cut it down. Many have been cut down as cumberers of the ground. They took no shelter under the Blood of Christ. Those under the protection of the blood are safe. That Christ paid all our indebtedness is wonderful.

He owed us nothing. We gave Him nothing, and did nothing for Him. But He became our surety and had to pay all our indebtedness. Another wonderful thing is that He paid it willingly. The only explanation is, "He so loved us as to die for us to save our souls." "Jesus paid it all! All to Him we owe." We had emained under the curse forever, had not Jesus died for us. This curse came in with the law of Moses. It is written in the law, "Cursed is every one that continueth not in all things which are written in the book of the law to do them,"—Gal. 3: 10; "Cursed be he that confirmeth not a l the words of this law to do them,"—Deut. 27: 26. We broke God's law, and hence came under the curse; we, in fact, put ourselves under it. But Jesus died and was made a curse for us: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it it written, "Cursed is every one that hangeth on a tree,"—Gal. 3: 13; Deut. 21: 23—"For he that is hanged is accursed of God." Christ hanged on the accursed tree for us, and shed his precious blood there, and made an end of the curse for us. Our life, yea, our eternal life, is in the Blood of Christ. "But He was wounded for our transgressions, He bruised for our iniquities."—Isa. 53: 5.

The sufferings of Christ were unequalled. "I gave my back to the smiters, and my cheeks to them that plucked off the hair,"—Isa. 50: 6. "He giveth this cheek to him that smiteth Him,"—Lam. 3: 30. They shall smite the Judge of Israel with a rod upon the cheek,"—Mic. 5: 1; "His visage was so marred more than any man,"—Isa. 52: 14; "and His sweat was as it were great drops of blood falling down to the ground,"—Luke 22: 44. Christ was bleeding in seven parts of His body when they crucified Him. We will leave out of the question His blood sweat in the garden; that was preparatory to His crucifixion. They also plucked His beard, and smote him on the face

with the palms of their hands. We are not sure that He was bleeding from the blows they gave Him on the face, nor from the plucking of His beard; these things had been inflicted on Him sometime before. But we are sure that He was bleeding from the crown of thorns, for it was on His head when He was crucified. Then He was scourged; and scourging was a most severe and cruel punishment. The scourge was usually formed of three lashes, or thongs made of leather, thirteen strokes of which were equal to thirty-nine lashes, and not more than forty could be given by law. Among the Romans the number of blows was unlimited, so that they laid with vengeance upon the King of the Jews as many as tney liked, or as many as they thought he could bear and live. The body of the sufferer was tied by the arms to a low pillar; His back laid bare, and His body bent forward. The blows were often so severe that life was frequently terminated under the scourge. Sometimes sharp iron points were fastened to the ends of the tongs, so as to tear the skin and flesh of the victim. Thus Christ suffered at the hands of the sons of men. These wounds made by the cruel scourge would be still bleeding at the time of His crucifixion. Then His hands and feet were nailed to the Cross, and lastly the "soldier pierced His side with a spear, and forthwith came there out blood and water."—Jno. 19:34. The Son of God was bleeding from many wounds in His head and back. He was wounded in His head, body, and all the members of His body; that is, His hands and feet, His head, His back, His side, His hands and His feet wounded and bleeding—seven bleeding wounds. Truly He was wounded for our transgressions, and bruised for our iniquities.

But Christ's atoning blood was that, and that only, which issued from His heart, through His side. It was His Divine nature that gave efficacy to His blood. The gift of the Holy Spirit has been bestow-

ed upon us because Jesus died and shed His precious blood for us. By His precious blood we are ransomed from eternal woe; and we are not our own for we have been bought with a price. Christ redeemed us by His own blood out of every kindred and tribe and nation; and hath made us heirs of God with Himself, yea joint heirs to the inheritance that is uncorruptable, undefiled, and that fadeth not away, reserved for us in Heaven. All our blessings; and all our rights to Heaven and what is in Heaven have come to us through the blood of the atonement, the blood that Jesus shed upon the Cross of Calvary. There is danger that those who consider their sins small will be keeping away from the blood,—thinking they are tolerably good already, at least that they are not bad enough to come under the influence and redeeming power of the blood. Much better is it to come to the blood, that we may get our sins cancelled. "We are justified by the Blood of Christ."—Roms. 5:9. By sin we are condemned; but when Christ shed His precious blood for us, our condemnation was removed, and we stood acquitted of all charges against us. The justice of God was satisfied. The Blood of Christ gave it complete satisfaction. The law could not make any further demands on us. We were delivered from it. The Blood of Christ, beside satisfying all demands against us, enriched us with all spiritual graces, and made us to rejoice and be glad in the joy of having God's favor and the adoption of children through the merits and blessings of Christ, and His righteousness imparted to us.

The precious blood redeemed us from our vain conversation, received from our fathers. Sin came into the world with us. And if we continue in that life, without any change, we shall perish. Conversation signifies manner of life. The application of the precious blood transforms our life. It becomes a new life; as by grace we have become new creatures. The

Apostles were able to say our conversation is in Heaven; so the conversation of every christian has become new, different from what it once was. This has resulted from the precious blood. If a man continues vain and frivolous no change has taken place in him. If a man is of the world he loves the world, and his conversation will be of the world. The precious blood has not been applied to his soul yet. He continues still in a graceless state, and is but a man of the world.

Another mark of those to whom the Blood of Christ is precious is that they are calling upon God the Father. They are a praying people. They are seeking better things than this world has to give. They are concerned about their future state. There are other desires in their hearts; other feelings and other wants, than those of this world only.

Again, they feel that they are but sojourners here, as we see in verse 17, and that this is not their home; hence they have begun to seek a better home, even a Heavenly one.

They pass their time here in fear; not in slavish fear, but in the fear of God, which is pure. The fear of the world is but a slavish fear. They fear, if they fear at all, the pains of hell. This fear will not improve the life any. The fear of God is a reverential fear. The Godly fear to sin and offend God. They are concerned to please God.

"Five persons were once studying what were the best means to mortify sin. One said, to meditate on death; the second, to meditate on judgment; the third, to meditate on the joys of Heaven; the fourth, to meditate on the torments of hell; the fifth, to meditate on the blood and sufferings of Jesus Christ; and certainly the last is the choicest and strongest of all. If ever we would cast off our despairing thoughts,

we must dwell and muse much upon, and apply this precious blood to our own souls; so shall sorrow and mourning flee away."

III.—The Blc ' of Christ Cleansing.

Sin is a defilement; an uncleanness. It is hateful in the sight of God; it is the defilement of hell, and resides in the soul, and the soul in the body. From the soul it pervades the body, and manifests itself in sinful bodily actions. Whatever is wicked in man's life proceeds from the soul; as murder, theft, uncleanness, swearing, lying and such like. Sin pervades all the powers of the soul and members of the body, and merits the pains of hell forever, and prepares men for that awful place. Sin is two-fold original and actual. Original sin came into the world with us, and is as old as our being. "Behold I was born in sin, and begotten in iniquity." This original sin we derived from Adam down, is the spring of all other sins. It defiled our nature rough and through. Then we have all committed actual sin; we have broken all God's commandments. Sin was first introduced by breaking one commandment, but we have done more and worse. We have come short in all things. Our nature being defiled, there was no strength in us to resist temptation, and so we yielded to the tempter; and being fallen, fell deeper and deeper into sin. We added sin to sin; and we could do nothing to restore ourselves to God's favor; nor had we the inclination to do anything to restore ourselves. We were dead in tresspasses and sins, and must perish in our sins, and be lost forever and ever, unless restored to God's favor by some one who was able. And there was none able but the son of God, nor was there anyone willing but He alone. But there was only one way of restoration, that of

shedding His precious Blood, which He did. There was no other way of cleansing souls. Nothing else could remove the guilt and filth of sin but the precious Blood of Christ. It alone availed; for it has Divine efficacy, a power beyond human conception. The blood first washed away our sins, and restored to God's favor. God sees neither spot nor wrinkle where the blood has been applied. It alone can cover sin. Blessed is he whose sin is covered. The Blood of Christ alone covers sin, so that it will never rise up again, neither in time nor in eternity. It purgeth away both original and actual sin. When we are cleansed from sin, it is as if it never had been committed, with the additional blessing of leaving a rich grace behind it in the soul. This is much better than perfect innocency. This rich grace of the spirit that is left behind, or, in other words, the influence of the Blood is Divine; it is of a Divine nature, and imparts a Divine principle to the soul. Holiness is implanted in the heart. The blood is rich in spiritual grace, and begets them in the soul. The world knows not these things.

We need to be sprinkled daily with the blood; we sin daily and contract defilement; hence we need the sprinkling of the blood daily. Believers get this; and it brings back our joy and peace again; so that we are refreshed, revived, and restored and blessed abundantly. When we are cleansed by the blood and our sins removed away from us as far as the East is from the West, it makes the Heavens bright above us. We have peace with Heaven, when the peace of God pervades our souls. The peace and joy that comes from God passeth all human understanding. God's people have a measure of Heaven on earth in the foretastes of it; and these have come through the cleansing power of the blood applied to our poor souls. It purges away all sin, and is never defiled by sin.

We are sanctified by the Blood of Christ,—Hebs. 10:29. Sanctification is through the Blood of Christ. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ purge your conscience from dead works, etc.

When the conscience is sprinkled with the Blood of Christ, it is sanctified, purified, and the person advanced in holiness. Great is our need of holiness. The Holy Spirit, the comforter, has come to abide with us and be in us, because Christ died and shed His blood for us. When our debts are paid, and our souls redeemed, and we are washed in the blood of the lamb, our holiness advances beautifully, and all graces increase and grow; and we are enriched with spiritual blessings.

By the Blood of Christ we mean His death and sufferings on the Cross, where He made atonement for us by shedding His blood and dying to satisfy Divine justice. His natural blood flowed down to the earth and into the earth. The same glorious powers are attributed to the Blood of Christ and to the Holy Spirit as sanctification. It is not the natural Blood of Christ that is applied to sinners, but the Holy Spirit has come through the shedding of Christ's blood. The Holy Spirit renews and sanctifies the souls of men. Henceforth we know Him (Christ) no more after the flesh, but after the Spirit. He is risen, He is in glory. His body is spiritual. We have now the ministry of the Spirit. The Spirit takes the things of Christ and presents them to us. When we say that we are sanctified by the Blood of Christ, we mean sanctified by the Holy Spirit that was given, because Christ died and shed His blood. We must ever remember that the Holy Spirit came because Christ satisfied Divine

justice by dying on the Cross to make atonement for us by shedding His blood. Without shedding of blood is no remission. We are cleansed, redeemed, justified, sanctified, etc., by the Blood of Christ. The Holy Spirit through the blood has renewed us to spiritual life. We have passed from death unto life, have been made new creatures, and God's children. But we owe all to the death and sufferings of Christ. Let us never forget this. We must use the term blood then in an intelligent and spiritual sense. The spiritual man only is able to do this.

An old herdsman from Dartmoor, Eng., was taken to a London hospital to die. There his grandchild used to visit and read to him. One day she was reading to him the first chapter of the first Epistle of John, when she reached the seventh verse, "And the Blood of Jesus Christ His Son cleaneth from all sin," the old man raised himself and stopped the little girl, saying with great earnestness: "Is that there, my dear?" "Yes, grandpa." "Then read it to me again;" I never heard the like before." The little girl read again: "And the Blood of Jesus Christ His Son cleaneth us from all sin." "You are quite sure that is there?" "Yes, quite sure." "Then take my hand and lay my finger on the passage, for I should like to feel it." She took the old blind man's hand and placed his bony finger on the verse, when he said, "Now read it to me again." The little girl read with her soft, sweet voice. "And the blood of Jesus Christ His Son cleaneth us from all sin." "You are quite sure that is there?" "Yes, quite sure." Then if anyone should ask you how I died, tell them I died in the faith of these words: "And the Blood of Jesus Christ His Son cleaneth us from all sin." And with that, the old man withdrew his hand, his head fell softly back on the pillow, and he silently passed into the presence of Him whose blood cleaneth us from all sin." He died relying on

the precious Blood of Christ to purge away his sins. There is no sin little in the sight of God; but every sin deserves the wrath, and curse of God, and the pains of hell forever. It will take the Blood of Christ to remove the least sin, and only the Blood of Christ to remove the greatest sin. The least sin unpardoned, will destroy both body and soul.

The glory of the Blood of Christ is that it calls for forgiveness and mercy. The blood of Abel calls for vengeance upon His murder; it demands justice on the criminal; but the Blood of Christ, though He was murdered, speaks peace, and calls for forgiveness, and imparts salvation. Christ's own prayer on the Cross was Father forgive them for the know not what they do. Christ's vengeance is upo.. Satan by destroying His Kingdom, and Satan's Kingdom is destroyed in the salvation of souls. Christ has love and mercy for the sons of men. He loves to save even the chief of sinners. Those washed in the blood of the lamb are made whiter than snow, and purer than the blue vault of Heaven. How precious is the Blood of Jesus Christ, the Son of God.

The first fruits of Christ's death and sufferings, are Reconciliation and Justification. We are reconciled to God by the death of Christ, and justified the moment we believe in Him. Sanctification is progressive, beginning with regeneration and continuing till death, when our preparation for glory is finished, not indeed by death, but by the Holy Spirit. All our graces are through Christ, and bestowed upon us because Christ died for us and shed His precious blood. Sanctification is ascribed to the Holy Ghost and to the Blood of Christ alike: Jesus also, that He might sanctify the people with His own blood, suffered without the gate.—Hebs. 13:12.

God hath from the beginning chosen you to

salvation through sanctification of the spirit.—II. Tess. 2:13; and so in other passages.

But renewing is used of the Spirit; and cleansing of the Blood of Christ. But they are not separate, although we use language in that way. Where there is renewing there is cleansing, and there is holiness imparted to the soul; and where cleansing of the precious blood is made, there is renewing and holiness also advanced. Both renewing and cleansing are included in sanctification.

Great is the luxury of a heart broken for sin, bound up with the precious Blood of Christ, and being healed by the blood. This is a luxury the world knows not. The comforting of the Holy Spirit and the healing of the blood are blessings that cannot be expressed. The Holy Spirit is personally in Heaven, but is also in the Church; that is in believers He cannot be limited to any place, being infinite: He abides also with God's people. He can be here as in Heaven by His presence and power.

IV.—What the Blood Will Accomplish.

(1) The precious Blood of Christ will fill this world with God's glory. Sin brought barrenness upon the earth; a curse upon the ground. The earth itself is better cultivated where the Gospel is preached in its greatest purity. The Protestant countries of Europe, and America too, are better cultivated than the Catholic countries. But we will refer it to Gospel glory. Wherever the Gospel goes, the glory of God goes there; He is praised and glorified there. Sin desolated the world, brought shame, sorrow, and pain into it. Look at the difference between heathen lands and Christianized countries. Where no Gospel is there is no safety for life or property. Evil reigns. Wickedness

abounds on every hand: Every abomination is committed in open daylight; they kill and devour one another. Where the Gospel is there is the knowledge of God, and safety for life and property, and comfort and peace: "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:21. This blessed promise is being fulfilled in the Gospel day. Where the Gospel is, there is God glorified. Let us look again, at the words of the Prophet: "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose."

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."—Isa. 35: 1, 2. The Holy Ghost here sets forth the future glory of the Church of God; that is her glory in the Gospel age, when all nations should flow into her. Many kingdoms and nations now profess the Christian religion, and we fully believe that greater things are to follow, that the Gospel is destined to go over the whole world, and yet we know from God's word that evil will also be in the world to the end of time; but, nevertheless, the Lord's promises and purposes will be all fulfilled to the letter. The Lord will gather His people out of every kindred and tongue and nation. "The glory of Lebanon shall be given unto it." The glory of Lebanon was its beautiful, stately, and erect cedars, rejoicing in sunshine and showers, and waving beautifully in the summer breezes. It is a tall tree and of fragrant odor; from it the timber of the temple at Jerusalem was taken. It is beautifull, fragrant, useful, and lasting, and gave its crowning glory to Mount Lebanon; and is a fitting emblem of Christians; their graces are beautifully set forth under the similitude of cedars of Lebanon. The glory of Christ

is His Church; I am glorified in them is His own declaration. Then the excellency of Carmel and Sharon shall be given unto it. Carmel is a beautiful Mountain range, which was once well wooded. Its forest was its glory. Sharon was distinguished for its roses. The rose of Sharon was the most beautiful and fragrant of all roses. Christ imparts His own excellencies to His body, the Church. He beautifies believers with holiness, love, humility, patience, and all other graces. "Who is this that looketh forth as the morning, fair as the moon, clean as the sun, and terrible as an army with banners."—S. S. 6:10. The Church of God is a glorious Church; a victorious Church, looking out upon a sinful world, and going forth to wage war upon sin and wickedness, and to destroy the kingdom of Satan in the world. All her glory is given her by the Blood of Christ; her light, beauty, and strength came through the cleansing Blood of Jesus. The Church on earth is the Church militant. She goes forth to proclaim the Gospel; and there is no Gospel without the precious blood.

(2) The Blood of Christ will fill Heaven with God's redeemed. Heaven is not an empty place. Let us look by faith up there, and whom do we see? The redeemed everywhere beautiful, and bright, shining as the sun itself. We look farther away still, and whom do we see? The redeemed; the redeemed everywhere. We will go up high then upon a mountain top, and look away far upon the beautiful plains of Heaven, and whom do we see. The company of the redeemed. Heaven is full of them. They were washed by the precious Blood of Christ, and prepared for the realms of the blest; they overcame sin, satan, and the world by the blood of the lamb. Shall the blood, the precious Blood of Christ do more? It will; it will fill eternity with God's praise. Their song in glory is unto Him that loved us and washed us from our sin in His own blood,

and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. This song is always new in Heaven, and will be sung in chorus by the hosts of the redeemed, when time is no more, and the world has passed away and is not to be found. This song shall never grow old, but on the contrary will be ever gaining in volume and sweetness, the longer it is sung. We feel sometimes like joining with those above in that glorious redemptive song; but we must waith our time; in the meantime let us sing it to the best of our power here on earth. It is the precious Blood of Christ that has reconciled us and God. "By the blood is atonement." We are by it made one with God. The word atonement is at-one-ment. The enmity that existed between us and God has been removed; and we have become of the same mind with God. "We have the mind of Christ." Christ hath reconciled us to God by the Blood of His Cross.

Some trample the precious Blood of Christ under their feet; they reject Christ and His Gospel, and count them things of no value. The Blood of Christ will be on the heads of some, and will sink them into perdition forever and ever.

The Blood is now savingly applied to the souls and conscience of those who believe in Christ and accept Him as their Saviour. The High Priest entered in but once a year into the Holy of Holies, taking the atoning blood with Him and sprinkling it upon the mercy seat and before the mercy seat. Christ has entered into Heaven for us; into Holy of Holies above, by virtue of His own blood, which he shed for the sins of His people. Whatever right we get here to Heven, it is through the blood that Jesus shed for us; our entrance there and our fitness for it is secured to us through the blood that Jesus shed for us. All the vessels of the ministry in the taber-

nacle were sprinkled with the atoning blood, which was shed for that purpose. All God's servants and all His children must be sprinkled with the precious Blood of Christ; thus they are sanctified and prepared for the Lord's service. The sins of believers must be put away, and nothing can take them away but the precious Blood of Christ. Moses sprinkled both the Book of the Law and all the people with blood. We must be sprinkled with the Blood of Christ Himself. Though the Blood of Christ is shed, it will not avail us anything unless it is applied to us. Those who will seek the cleansing power will get cleansed by it; this is the promise of God. Those that pray for the cleansing of the blood will get cleansed. Those that seek the Lord in His house, and under the preaching of the Gospel will in God's good time get the blessings they seek. The Lord will not withhold any good from those that seek Him and walk in His ways. Those that will wait upon the means of grace, and seek God in His blessed word, and appointed means, have God's promise of rich blessings. He has those good things to give, and it is His good will to bestow them on the poor and needy.

The Godly have been "redeemed from their vain conversation" received by tradition from their fathers. It is a sinful manner of life, we begin with here, and all men will continue in this manner of life, unless redeemed from it by the precious Blood of Christ. Nothing can save men from the sinful ways and vain conversation of the world, except the power of the Blood of Christ. Neither gold nor silver can do it, neither rank nor position.

In the seventeenth verse the Apostle makes reference to our passing our sojourn here in fear; meaning the fear of God, which is said to be the beginning of wisdom, knowing, he says, that ye have

been redeemed. Yes, the Godly have the fear of God before their eyes; not indeed slavish fear, but a loving reverential fear. We hear some bold, ignorant creatures shouting out against the fear of God, and bawling out the love of God. The proper love of God is the fear of God. The Godly fear to sin and offend God. They know how bitter sin is, and have a sense of the sweetness of the peace of God in their hearts, and they want to maintain their communion with Him. The world knows not the blessedness of the fellowship that believers have with the Father and with His Son Jesus Christ. And it has come through the precious Blood of Christ. We are but sojourners here. Our home is in Heaven, our home is not here.

That the Blood of Jesus Christ the Son of God cleanseth us from all sin, is a glorious truth in which all gracious souls must rejoice. How can it be otherwise, when they realize the blessed power of the blood? It cleanseth from all sin; from original sin, which we brought with us into the world, and which means the original corruption of our nature. It cleanseth us also from all actual sin; which is the sin of thoughts, words, and actions. Whenever and wherever it is applied, the sin is covered, and iniquity forgiven; the transgression blotted out.

The best men are indeed sensible to themselves of many imperfections and infirmities; but God sees none of these. He sees no iniquity in Jacob nor perverseness in Israel. These also will be removed. Where the precious blood was once applied, will it continue to be applied until the perfect day, when the children of God will be made perfect in all the graces of the spirit. The knowledge of the cleansing power of the Blood of Christ should be to us a powerful incentive to patience, holiness, and the love of God, and lead us to rejoice in Christ Jesus, and to praise God, who gave His Son to die for us.

Angels will be astonished at our white robes in glory. They will say to us, were you not sinners on the earth once, wearing rags of cloth about your bodies? Whence then did you get this white robe, and whence its glorious bloom, excelling that of angels? And then one of those in white will say, wait till I tell you of the precious Blood that Jesus shed for us who were sinners on the earth, filthy and impure. Come over to Jesus and just look at the print of the nails in His hands and feet, and see this wound in His side, whence His blood issued, and in that blood we washed our robes and made them white. He was wounded for our transgressions and bruised for our iniquities; and then all around will begin to sing, and the hosts of the redeemed in Heaven will sing: Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.

The precious blood that Jesus shed, first washed away our sins, and then gave its glorious bloom, beauty and everlasting quality to our robes. Will you have one of those robes, reader? "And white robes were given unto every one of them."—Rev. 6:11.

A pious professor in Princeton, it is related, called the graduating class around him in his room, when they were going to leave the college for the last time, to give them a parting advice; and the advice was: "Young men, make much of the blood;" so would we say in parting, young men and young women, yea, young and old, make much of the precious Blood of Christ. Many admit that it cleanseth from all sin, who never come under its cleansing power, and so perish in their sins.

Whatever we enjoy here of the peace of God

has come to us through the Blood of Christ, and if we have a right to Heaven, it has given us that also. Our hope for glory is the blood. Our refreshings and our revivings, our joy and peace, have come to us through the precions Blood of Christ. There is no comfort in minimising our sins, or in thinking that they are little, but in the belief that the Blood of Jesus Christ cleanseth us from all sin.

If Jesus had not shed His blood, no sin could be forgiven. All the sins of the human race, original and actual, would remain with them forever, and sink them down into eternal miseries. But Jesus has shed His precious blood, and it cleanseth us from all sin, and imparts peace, purity and holiness to our souls, preparing us for the inheritance of saints in light.

Christ shed His blood on Calvary,
That we from sin might cleansed be.

Mitchell Bros., Printers, Charlottetown.